

A
SHORT VIEW

Of the DIFFERENCE between the
MORAVIAN BRETHREN,

Lately in
ENGLAND;

And the Reverend
Mr. *John and Charles Wesley.* *K*

Extracted chiefly from a Late JOURNAL.



L O N D O N :

Printed by W. STRAHAN; And Sold by T. TRYE,
near *Gray's-Inn-Gate, Holburn*; HENNY BUTLER,
at the Corner of *Bow-Church-Yard*; and at the
Foundary, near Upper-Moorfields. 1745.

[Price Two-Pence.]



A SHORT VIEW

OF

The Difference between the *Moravian*
Brethren lately in *England*.

And the Rev. Mr. JOHN and CHARLES
WESLEY.

WEDNESDAY Nov. 7. 1739. I had a long Conference with Mr. Spangenberg. I agreed with all he said of the Power of Faith. But I could not agree, either That *None has any Faith, so long as he is liable to any Doubt or Fear* : Or, that *till we have the full Assurance of Faith, we ought to abstain from the Ordinances of God*.

Monday December 31. I had a long and particular Conversation with Mr. Moltzer. I weighed all his Words with the utmost Care, desired him to explain what I did not understand ; asked him again and again, Do I not mistake what you say ? Is this your Meaning, or is it not ? So that I think, if God has given me any measure of Understanding, I could not mistake him much.

As soon as I came home, I besought God to assist me, and not suffer *the Blind to go out of the way*. I then wrote down what I conceived to be the Difference between us, in the following Words:

As to *Faith*, you believe

1. There are *no Degrees in Faith*, and that no Man has *any Degree* of it, before all things in him are become new, before he has the full Assurance of Faith, or the clear Perception that Christ dwelleth in him :

2. Accordingly you believe, there is *no justifying Faith*, or State of Justification short of this:

A 2

3. There-

3. Therefore you believe, That Gift of God which many received since *Peter Böhler* came into *England*, viz. "A sure Confidence of the Love of God to them, "was not *Justifying Faith*:"

4. And that the *Joy and Love* attending it, were from *Animal Spirits*, from *Nature*, or *Imagination*; Not *Joy in the Holy Ghost*, and the Real *Love of God*, shed abroad in their *Hearts*:

Whereas I believe

1. There are *Degrees in Faith*, and that a Man may have *some Degree* of it, before all things in him are become new, before he has the full Assurance of Faith, or the clear Perception that Christ dwelleth in him:

2. Accordingly I believe, there is a *Degree of Justifying Faith*, (and consequently a State of Justification) short of, and commonly antecedent to, this.

3. And I believe, That Gift of God which many received, since *Peter Böhler* came, was *Justifying Faith*:

4. And that the *Joy and Love* attending it, were not from *Animal Spirits*, from *Nature* or *Imagination*; but a measure of *Joy in the Holy Ghost*, and of the *Love of God* shed abroad in their *Hearts*.

As to the *Way to Faith*, you believe,

That the way to attain it is, To wait for Christ, and be *still*, i. e. Not to use (what we term) the *Means of Grace*: Not to go to Church: Not to Communicate: Not to fast: Not to use *so much* Private Prayer: Not to read the Scripture:

(Because you believe, These are not *Means of Grace*, i. e. Do not ordinarily convey God's Grace to Unbelievers: And

That it is impossible for a Man to use them, without *trusting* in them)

Not to do Temporal Good: nor to attempt doing Spiritual Good:

Because you believe, no Fruit of the Spirit is given, by those who have not that Fruit themselves.

Whereas I believe,

The way to attain Faith, is To wait for Christ and be *still*, In using *all the Means of Grace*:

There-

Therefore I believe it right for him who knows he has not Faith (*i. e.* That Assurance of Faith)

To go to Church: To Communicate: To fast: To use as much Private Prayer as he can: and to read the Scripture.

(Because I believe these are *Means of Grace*, *i. e.* Do ordinarily convey God's Grace to Unbelievers: And

That it is possible, for a Man to use them, without *trusting* in them)

To do all the temporal Good he can:

And to endeavour after doing Spiritual Good:

Because, I know many Fruits of the Spirit are given, by those who have them not themselves.

Friday April 25. 1740. My Brother and I spent two Hours in Conversation with Mr. Moltber. He now also explicitly affirm'd, 1. That there are *no Degrees* in Faith; that none has *any Faith* who has ever any Doubt or Fear: And 2. That every one who has not such a Faith as excludes all Doubt and Fear, ought, till he has it, to be *still*; that is, as he explained it, not to use the Ordinances or *Means of Grace*, so called. He also expressly asserted, 1. That to those who have this Faith, the Ordinances are not *Matter of Duty*. They are not commanded to use them: They are *free*; they *may* use them, or they *may not*: 2. That those who have not this Faith, *ought not* to use them, (particularly not to communicate) Because God neither *commands* nor *designs* they should (commanding them to none, designing them only for Believers) And because they are not *Means of Grace*, there being no such thing as any Means of Grace, but Christ only.

Sunday June 29. I preached on *Titus* iii. 8. and endeavoured to inforce the Apostle's Doctrine, That *those who have believed be careful to maintain good Works*. The Works I particularly mentioned were, Praying, Communicating, searching the Scripture: Feeding the Hungry, cloathing the Naked, assisting the Stranger, and visiting or relieving those that were sick or in Prison. Several of the *Brethren* being met in the Evening, Mr. S———n told them, I had been *preach-*

ing up the Works of the Law: "Which (added Mr V——) we Believers are no more bound to obey, than the Subjects of England to obey the Laws of France."

Wednesday July 16. Going in the Evening to Fetter-Lane, I read (from an Old Book) to this effect:

"The Scriptures are Good. Prayer is Good. Communicating is Good. Relieving our Neighbour is Good. But to one who is not born of God, none of these are Good, but all very Evil. For him to read the Scriptures, or to pray, or to communicate, or to do any Outside Work, is deadly Poison. First, let him be born of God. Till then let him not do any of these things. For if he does, he destroys himself."

After reading this twice or thrice over, as distinctly as I could, I ask'd, "My Brethren, is this right or is it wrong? Mr. B—answer'd immediately, "It is right. It is all right. It is the Truth: And to this we must all come, or we never can come to Christ."

Sunday 20. I took my leave of Fetter-Lane, by reading a Paper, the Substance whereof was as follows.

"You assert, that there is no Justifying Faith, where there is ever any Doubt or Fear:

And that none ought to use what our Church terms the Means of Grace, till he has such a Faith as excludes all Doubt or Fear.

You have often affirm'd, that to search the Scriptures, to pray, or to communicate before we have this Faith, is, To seek Salvation by Works: And that till these Works are laid aside, no Man can receive Faith.

I believe these Assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you, to turn back to the Law and the Testimony. I have borne with you long, hoping you would return. But as I find you more and more confirm'd in the Error of your Ways, nothing now remains, but that I should give you up to God."

August 8. In my Letter to the Moravian Church, I wrote as follows:

"You mix much of Man's Wisdom with the Wisdom of God. You greatly refine the plain Religion, taught by the Letter of Holy Writ, and Philosophize
on

on almost every part of it. Hence you talk much, in a manner wholly unsupported by Scripture, against *mixing Nature with Grace*, against *Imagination*, and concerning the *Animal Spirits*, mimicking the Power of the Holy Ghost. Hence you caution us against *Animal Joy*, *Natural Love* of one another, and *Selfish Love* of God; against which or any of them, there is no one Caution in all the Bible.

"You likewise greatly check Joy in the Holy Ghost, by such Cautions against *Sensible Comforts*, as have no tittle of Scripture to support them. And your Brethren here damp the Zeal of Babes in Christ, talking much of *False Zeal*, and forbidding them to declare what God has done for their Souls.

"Lastly, you undervalue good Works, never publicly insisting on the Necessity of them. And when some of the Brethren have spoken of them, they put them on a wrong foot, viz. *If you find yourself moved*, if your Heart is *free* to it, then reprove, exhort, relieve. By this means you put an uncertain, inward Motion, in the place of the Plain, written Word."

Thursday September 3. I met Count Z. Part of our Conversation was as follows:

Z. I acknowledge no inherent Perfection. Christ is our only Perfection.

W. I believe, the Spirit of Christ works Christian Perfection in true Christians.

Z. By no means. All our Perfection is in Christ. Faith in the Blood of Christ, is the only Christian Perfection. The whole Christian Perfection, is *imputed*, not *inherent*. We are perfect *in Christ*. We are never perfect *in ourselves*.

W. Is not then every True Believer Holy?

Z. Certainly. But he is Holy *in Christ*, not *in himself*.

W. But are not his Heart and Life Holy?

Z. Undoubtedly.

W. Is he not, by Consequence, Holy *in Himself*?

Z. No, no. Only *in Christ*. He is not Holy *in Himself*. He has no Holiness at all *in Himself*.

W. Has he not the Love of God and of his Neighbour in his Heart, yea, and the whole Image of God?

Z.

Z. He has. But this is not Gospel-Holiness. Faith is Gospel-Holiness.

W. You grant as much as I affirm. You own, the whole Heart, and the whole Life of a Believer are Holy that he loves God with all his Heart, and serves him with all his Strength. I desire no more. This is all I mean by Perfection or Christian Holiness.

Z. But this is not Holiness. A Christian is not *more* Holy, when he has *more*, nor *less* Holy when he has *less* of, this Love.

W. How! Does not a Believer, as he grows in Love, grow in Holiness?

Z. In no wise. The Moment he is justified, he is sanctified wholly. And he is neither more nor less Holy, from that Moment, to his Death.

W. Is not then a Father in Christ Holier than a New-born Babe?

Z. No. Entire Sanctification and Entire Justification are in one and the same instant, and neither of them admits either of Increase or Decrease.

W. But does not a Believer increase (or grow) in the Love of God? Is he made Perfect in Love, as soon as he is justified?

Z. He is. He never increases in the Love of God. He loves God intirely at that Moment, as he is intirely sanctified.

It was some time before this, viz. on Sunday, June 22. That from those Words of *Jeremiah*, *Stand ye in the way, ask for the old Paths*, I took Occasion to give a plain Account, of the manner wherein these Tares were sown among the Good Seed; to this effect:

“About two Years ago it pleased God, to shew us the *Old Path*, of *Salvation by Faith*. And many soon tasted of this Salvation, *being justified freely, having Peace with God, rejoicing in hope of the Glory of God*, and having *his Love shed abroad in their Hearts*. These now ran the way of his *Commandments*: They performed their *Duty* to God and Man. They walked in all the *Ordinances* of the Lord; and thro’ these *Means* which he had appointed for that End, received daily *Grace* to help in time of need, and went on *from Faith to Faith*.

But

But Eight or Nine Months ago, certain Men began to affirm, that we had *no Faith* at all: That Faith admits of *no Degrees*, and consequently *weak Faith* is in truth *no Faith*: That no one is justified, who is not wholly Pure in Heart, and incapable of any Doubt or Fear.

They affirm'd also, " That there is no *Commandment* in the New Testament, but to *Believe*: that no other *Duty* lies upon us; and that when a Man does believe, he is not *bound* or *obliged* to do any thing which is commanded there: In particular, that he is not *Subject to Ordinances*, that is, (as they explain'd it) is not *bound* or *obliged*, to pray, to communicate, to read or hear the Scriptures: but *may* or *may not* do any of these things (being now at *Liberty*, not in *Bondage*) according as he is inclined, according as *his Heart is free* to it, or not.

They farther affirmed, That a *Believer* cannot use any of these *as a Means of Grace*: that indeed there is no such thing in the World, as any *Means of Grace*: that an Unbeliever ought *not to use* them at all, not to pray, not to search the Scriptures, or communicate: but to be *still*, to leave off these *Works of the Law*, and then he will soon receive Faith.

All these Assertions I propose to consider. The First was, that *weak Faith* is *no Faith*.

By *weak Faith* I understand, 1. That which is mixed with Fear, particularly of not enduring to the End. 2. That which is mixed with Doubt, whether we have not deceived ourselves, and whether our Sins be indeed forgiven? 3. That which has not yet fully purified the Heart. And such is the Faith of almost all Believers for a Season.

Yet that *weak Faith* is Faith, appears, 1. From St. Paul, *Him that is weak in the Faith receive*. 2. From St. John, speaking of Believers who were *little Children*, as well as of young Men and Fathers. 3. From our Lord's own Words, *Why are ye fearful, O ye of little Faith? O thou of little Faith, wherefore didst thou doubt? I have prayed for thee (Peter) that thy Faith fail thee not.* Therefore he then had Faith.

Yet

Yet so weak was that *Faith*, that even gross Sin that Night prevailed over him.

Mond. 23. I considered the second Assertion, That there is but *one Commandment* in the New Testament, viz. To *believe* : that no other *Duty* lies upon us, and that a Believer is not *obliged* to do any thing as *commanded*.

How gross, palpable a Contradiction is this, to the whole Tenor of the New Testament ! Every Part of which is full of Commandments, from St. *Matthew* to the *Revelation* ! But it is enough to observe, 1. That this bold Affirmation is flatly contrary to our Lord's own Words, *Whosoever shall break one of the least of these Commandments, shall be called least in the Kingdom of Heaven* : for nothing can be more evident, than that he here speaks of *more than one*, of *several Commandments* ; which every Soul, Believer or not, is *obliged* to keep, as *commanded*. 2. That this whole Scheme is overturned, by that other Sentence of our Lord, *When you have done all that is commanded you, say, We have done no more than it was our Duty to do*. 3. That altho' to do what God commands is a Believer's *Privilege*, that does not affect the Question. He does it, nevertheless, as his *bounden Duty*, and as a *Command of God*. 4. That this is the surest Evidence of his Believing, according to our Lord's own Words, *If ye love me, (which cannot be, unless ye believe) keep my Commandments*. 5. That to desire to do what God commands, but not *as a Command*, is to affect not Liberty, but Independency : Such Independency as St. *Paul* had not ; for tho' *the Truth had made him free*, yet was he not *without Law to God, but under the Law to Christ* : Such as the Holy Angels have not ; for they *fulfil his Commandments, and hearken to the Voice of his Words* : Yea, such as Christ himself had not ; for *as the Father had given him Commandment, so he spake*.

Tues. 24. The Substance of my Exposition in the Morning, on, *Why yet are ye subject to Ordinances* ? was,

From hence it has been inferred, that Christians are not subject to the Ordinances of Christ : That Believ-

ers need not, and Unbelievers may not use them; these are not obliged, and those are not permitted so to do.

But with how little Reason this has been inferred, will sufficiently appear to all who consider,

1. That the Ordinances here spoken of by St. Paul, are evidently *Jewish Ordinances*, such as, *Touch not, Taste not, Handle not*, and those concerning *Meats and Drinks, and New Moons*. 2. That consequently, this has no Reference to the *Ordinances of Christ*, such as *Prayer, Communicating, and Searching the Scriptures*. 3. That Christ himself taught, *Men ought always to pray*; and commands, *to search the Scriptures*, and to *eat of that Bread, and drink of that Cup, in Remembrance of him*. 4. That the *Commands of Christ oblige all* who are called by his Name, whether (in Strictness) *Believers or Unbelievers*; seeing *whosoever breaketh the least of those Commandments, shall be called least in the Kingdom of Heaven*.

In the Evening I preached on, *Cast not away your Confidence, which hath great Recompence of Reward*.

“Ye who have known and felt yourselves forgiven, cast not away your Confidence, 1. Tho’ your Joy die away, your Love wax cold, and your Peace itself be roughly assaulted: Tho, 2. you should find Doubt or Fear, or strong and uninterrupted Temptation: Yea, tho’, 3. you should find a Body of Sin in you, and thrusting sore at you, that you might fall.

The first Case may be only a fulfilling of your Lord’s Words, *Yet a little while and ye shall not see me*. But he will come unto you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

Your being in strong Temptation, yea, though it should rise so high, as to throw you into an Agony, is no more a Proof, that you are not a Believer, than our Lord’s Agony was a Proof, that he was not the Son of God.

Your finding Sin remaining in you still, is no Proof that you are not a Believer. Sin does remain in one that is justified, tho’ it hath not Dominion over him. For all Things are not already become new. But fear not. Yet a little while, and ye shall receive Power from on high, to purify yourselves, even as he is pure.

Wed.

Wed. 25. From those Words, *All Scripture is given by Inspiration of God*, I took occasion to speak of the *Ordinances of God*, as they are *Means of Grace*.

Altho' this Expression, *Means of Grace*, be not found in Scripture, yet the Sense of it undeniably is. For God hath in Scripture ordained Prayer, Reading or Hearing, and receiving the Lord's Supper, as ordinary Means of conveying his Grace to Man. And first, Prayer. For thus saith the Lord, *Ask and it shall be given you. If any Man lack Wisdom, let him ask of God*. Here God plainly ordains Prayer, as the *Means* of receiving whatsoever *Grace* we want: Particularly that Wisdom from above, which is the chief Fruit of the *Grace* of God.

Here likewise God commands all to pray, who desire to receive any *Grace* from him. Here is no Restriction as to *Believers* or *Unbelievers*; but least of all as to *Unbelievers*; for such doubtless were most of those to whom he said, *Ask and it shall be given you*.

We know indeed the Prayer of an *Unbeliever* is full of Sin. And yet it is not lost. Witness that Word, *Cornelius, thy Prayers and thine Alms, are come up for a Memorial before God*.

Thurs. 26. I shew'd, 1. That to search (*i. e.* read and hear) the Scriptures, is a Command of God. 2. That this Command is given to all, *Believers* or *Unbelievers*. 3. That this is commanded or ordained, as a *Means of Grace*, a Means of conveying the Grace of God to all, whether *Unbelievers* (such as those to whom he first gave this Command, and those to whom Faith cometh by Hearing) or *Believers*, who by Experience know, that *all Scripture is profitable* (or a Means to this End) *that the Man of God may be perfect, thoroughly furnished to all good Works*.

Frid. 27. I preached on, *Do this, in Remembrance of me*.

“ You have heard, that none but those who are converted, who have received the Holy Ghost, who are *Believers* in the full Sense, may do this: Because this is not a converting Ordinance.

Is it not? Do not many of you know, the very Beginning of your thorough Conversion to God, was wrought

wrought at the Lord's Supper ? And does not one such Instance, overthrow that whole Assertion ?

And did not our Lord himself command those very Men, who had not then *received the Holy Ghost*, who (in the full Sense of the Word) were not *Believers*, to *do this in Remembrance of him* ? Here the Precept is clear. And to these he delivered the Bread and Wine with his own Hands.

Sat. 28. I shew'd at large, That the Lord's Supper was ordained by God, to be (ordinarily) a *Means of conveying to Man, either preventing, or justifying, or sanctifying Grace*, according to their several Necessities ; and, 2. That the Persons for whom it was ordained, are all those who *know and feel that they want his Grace*, either to restrain them from Sin, or to *show their Sins forgiven*, or to *renew their Souls* in the Image of God.

It is now easy to see, wherein the Difference lies, between the *Moravian Doctrine* and ours.

They believe and teach,

1. That Christ has *done all which was necessary* for the Salvation of all Mankind.

2. That consequently, we are to *do nothing*, as necessary to Salvation, but simply to *believe* in him.

3. That there is but *one Duty* now, but *one Command*, viz. *To believe* in Christ.

4. That Christ has taken away all other *Commands* and *Duties*, having wholly *abolished the Law* : That a Believer is therefore *free from the Law*, is not *obliged* thereby to do or omit any Thing ; it being inconsistent with his *Liberty* to do any thing as *commanded*.

5. That there is no such thing as *Degrees* in Faith, or *weak Faith* ; since he has *no Faith*, who has any Doubt or Fear.

6. That we are *sanctified wholly* the Moment we are justified, and are neither *more nor less holy* to the Day of our Death ; *Entire Sanctification*, and entire Justification, being in *one and the same Instant*.

7. That a Believer is never sanctified or holy in *himself*, but in *Christ* only ; He has *no Holiness in himself* at all, all his Holiness being *imputed*, not *inherent*.

8. That a Man may feel a Peace which passeth all

Wed. 25. From those Words, *All Scripture is given by Inspiration of God*, I took occasion to speak of the *Ordinances of God*, as they are *Means of Grace*.

Altho' this Expression, *Means of Grace*, be not found in Scripture, yet the Sense of it undeniably is. For God hath in Scripture ordained Prayer, Reading or Hearing, and receiving the Lord's Supper, as ordinary Means of conveying his Grace to Man. And first, Prayer. For thus saith the Lord, *Ask and it shall be given you. If any Man lack Wisdom, let him ask of God*. Here God plainly ordains Prayer, as the *Means* of receiving whatsoever *Grace* we want: Particularly that Wisdom from above, which is the chief Fruit of the *Grace of God*.

Here likewise God commands all to pray, who desire to receive any *Grace* from him. Here is no Restriction as to *Believers* or *Unbelievers*; but least of all as to *Unbelievers*; for such doubtless were most of those to whom he said, *Ask and it shall be given you*.

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Thurs. 26. I shew'd, 1. That to *search* (i. e. read and hear) *the Scriptures*, is a *Command of God*. 2. That this *Command* is given to all, *Believers* or *Unbelievers*. 3. That this is commanded or ordained, as a *Means of Grace*, a Means of conveying the *Grace of God* to all, whether *Unbelievers* (such as those to whom he first gave this *Command*, and those to whom *Faith cometh by Hearing*) or *Believers*, who by Experience know, that *all Scripture is profitable* (or a Means to this End) *that the Man of God may be perfect, thoroughly furnished to all good Works*.

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1. That Christ has *done all which was necessary* for the Salvation of all Mankind.

2. That consequently, we are to *do nothing*, as necessary to Salvation, but simply *to believe* in him.

3. That there is but *one Duty* now, but *one Command*, viz. *To believe* in Christ.

4. That Christ has taken away all other *Commands* and *Duties*, having wholly *abolished the Law* : That a Believer is therefore *free from the Law*, is not *obliged* thereby to do or omit any Thing ; it being inconsistent with his *Liberty* to do any thing as *commanded*.

5. That there is no such thing as *Degrees* in Faith, or *weak Faith* ; since he has *no Faith*, who has any Doubt or Fear.

6. That we are *sanctified wholly* the Moment we are justified, and are neither *more nor less holy* to the Day of our Death ; *Entire Sanctification*, and entire Justification, being *in one and the same Instant*.

7. That a Believer is never sanctified or holy *in himself*, but *in Christ* only ; He has *no Holiness in himself* at all, all his Holiness being *imputed*, not *inherent*.

8. That a Man may feel a Peace which passeth all

Understanding, may rejoice with Joy full of Glory, and have the Love of God and of all Mankind, with Dominion over all Sin; and yet all this may be only *Nature, animal Spirits, or the Force of Imagination.*

9. That if a Man regards Prayer, or searching the Scriptures, or Communicating, as *Matter of Duty*; if he judges himself *obliged* to do these Things, or is *troubled* when he does them not; He is in *Bondage*; he has *no Faith* at all, but is seeking Salvation by the Works of the Law.

10. That therefore till we believe, we ought to be *still*; i. e. not to pray, search the Scriptures, or communicate.

We believe that the first of these Propositions is ambiguous, and all the rest utterly false.

1. "Christ has *done all that was necessary*, for the Salvation of all Mankind."

This is ambiguous. Christ has not *done all* which was necessary for the *absolute Salvation* of all Mankind. For notwithstanding all that Christ has done, he that believeth not shall be damned. But he has *done all* which was necessary for the *Conditional Salvation* of all Mankind; i. e. If they believe; for thro' his Merits all that believe to the End with the Faith that worketh by Love shall be saved.

2. "We are to do nothing as necessary to Salvation, but simply to believe in him."

If we allow the Count's Definition of Faith (Sixteen Discourses, p. 57.) viz. *The Historical Knowledge of this Truth, that Christ has been a Man, and suffered Death for us*, then is this Proposition directly subversive of the whole Revelation of Jesus Christ.

3. "There is but *one Duty* now, but *one Command*, viz. To believe in Christ."

Almost every Page in the New Testament, proves the Falseness of this Assertion.

4. "Christ has taken away all other Commands and Duties, having wholly abolished the Law."

How absolutely contrary is this to his own solemn Declaration! *Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfil. One jot or one Tittle shall in no wise pass from the Law, till Heaven and Earth pass.* "There-

" Therefore a Believer is *free from the Law*." That he is *free from the Curse of the Law* we know, and that he is *free from the Law, or Power, of Sin and Death*. But where is it written, that he is *free from the Law of God*? You may as well say, He is free from Love, or Heaven.

" He is not *obliged* thereby to do or omit any thing; it being inconsistent with his *Liberty* to do any thing as *commanded*.

So your Liberty, is a Liberty to *disobey* God; whereas *ours* is, a Liberty to *obey* him in all Things. So grossly, while *we establish* the Law, do you *make void* the Law thro' Faith.

5. " There is no such thing as *Degrees* in Faith, ~~For~~ *weak* Faith. He has *no Faith* who has any Doubt or Fear."

O why will you thus make God a Liar? Is there not Knowledge in the Most High?

6. " We are *sanctified wholly* the Moment we are justified, and are neither *more nor less* holy to the Day of our Death: *Entire Sanctification* and entire Justification being in *one and the same* Instant."

Just the contrary appears both from the Tenor of God's Word, and the Experience of his Children.

7. " A Believer is never sanctified or holy *in himself*, but *in Christ* only. He has no Holiness *in himself* at all; all his Holiness being *imputed*, not *inherent*.

Scripture-Holiness is, the Image of God; the Mind which was in Christ; the Love of God and Man; Lowliness, Meekness, Gentleness, Temperance, Patience, Chastity. And do you coolly affirm, That this is only *imputed* to a Believer, and that he has none at all of this Holiness *in him*? Is Temperance *imputed* only to him that is a Drunkard still? Or, Chastity, to her that goes on in Whoredom? Nay; but a Believer is *really* chaste and temperate. And if so, he is, thus far, holy *in himself*.

Does a Believer love God, or does he not? If he does, he has the Love of God *in him*. Is he lowly, or meek, or patient at all? If he is, he has these Tempers *in himself*. And if he has them not *in himself*, he is not lowly, or meek, or patient. You cannot

not therefore deny, that every Believer has Holiness *in*, tho' not *from*, himself: Else you deny, that he is holy at all; and if so, he cannot see the Lord.

And indeed, if Holiness in general be the Mind which was in Christ, what can any one possibly mean by, "A Believer is not holy *in himself*, but *in Christ* only? That the Mind which was in Christ is in a Believer also; but it is in him, not *in himself*, but *in Christ*! What a Heap of palpable Self-contradiction, what senseless Jargon is this?

8. "A Man may feel a Peace which passeth all Understanding, may rejoice with Joy full of Glory, and have the Love of God and all Mankind, with Dominion over all Sin; and yet all this may be only *Nature, animal Spirits, or the Force of Imagination.*"

We believe this to be a gross blasphemous Untruth, by which you have much grieved the Spirit of God. We pray God, he may not give you up to the Blindness of your Hearts, neither let you follow your own Imaginations.

9. "If a Man regards Prayer, or searching the Scriptures, or Communicating, as *Matter of Duty*, if he judges himself *obliged* to do these Things, or is *troubled*, when he does them not: He is *in Bondage*, he has *no Faith* at all, but is seeking Salvation by the Works of the Law."

Thus *Obedience*, with you, is a Proof of *Unbelief*, and *Disobedience* a Proof of *Faith*! What is it, to put Darkness for Light, and Light for Darkness, if this is not?

10. "Therefore, till we believe, we ought to be *still*, i. e. Not to pray, search the Scriptures, or communicate."

First, We must give up our Bibles. For the Way they teach, is directly contrary to this.

These Ten Propositions contain the main Differences between us and the *Moravian* Brethren. All these we renounce, detest and abhor. Whenever they will publicly renounce them also, we shall wish them good Luck in the Name of the Lord, and rejoice to be their Servants for Christ's sake.

May 20, 1745.
London.

JOHN WESLEY.
CHARLES WESLEY.

Matt. vii. 7.

Ask and it shall be given you.

1. **A**UTHOR of Faith, to Thee I cry,
 To Thee who wou'dst not have me die,
 But know the Truth and live:
 Open mine Eyes to see thy Face,
 Work in mine Heart the saving Grace,
 The Life Eternal give.
2. Shut up in Unbelief I groan,
 And blindly serve a God Unknown,
 Till Thou the Veil remove,
 The Gift unspeakable impart
 And write thy Name upon my Heart,
 And manifest thy Love.
3. I know the Work is only Thine,
 The Gift of Faith is all Divine;
 But if on Thee we call,
 Thou wilt the Benefit bestow,
 And give us Hearts to feel and know
 That thou hast died for All.
4. Thou bidst us knock and enter in,
 Come unto Thee, and rest from Sin,
 The Blessings seek and find:
 Thou bidst us ask thy Grace and have,
 Thou can'st, Thou wou'dst this Moment save,
 Both me and all Mankind.
5. Be it according to thy Word,
 Now let me find my pard'ning Lord,
 Let what I ask be given;
 The Bar of Unbelief remove,
 Open the Door of Faith and Love,
 And take me into Heaven.

Matt. vi. 6.

*But thou when thou prayest enter into thy
Closet, &c.*

1. **F**ATHER of JESUS CHRIST my LORD,
I humbly seek thy Face,
Incourag'd by the Saviour's Word
To ask thy Pard'ning Grace.
2. Ent'ring into my Closet I
The busy World exclude,
In secret Prayer for Mercy cry,
And groan to be renew'd.
3. Far from the Paths of Men to thee
I solemnly retire,
See, Thou that dost in secret see,
And grant my Heart's Desire.
4. Thy Grace I languish to receive,
The Spirit of Love and Power,
Blameless before thy Face to live,
To live and sin no more.
5. Fain would I all thy Goodness feel,
And know my Sins forgiven,
And do on Earth thy perfect Will
As Angels do in Heaven.
6. O Father, glorify thy Son,
And grant what I require,
For JESUS' sake the Gift send down,
And answer me by Fire.
7. Kindle the Flame of Love within
That may to Heaven ascend,
And now in Grace the Work begin
Which shall in Glory end.

Thou

Isai. lxiv. 5.

*Thou meetest those that remember thee in
thy Ways.*

1. **C**OME, LORD, to a Soul
That waits in thy Ways,
That stays at the Pool
Expecting thy Grace:
To see thy Salvation,
And prove all they Will,
With sure Expectation
I calmly stand still.
2. With Fasting and Prayer
My Saviour I seek,
And listen to hear
The Comforter speak;
In Searching and Hearing
The Life-giving Word
I wait thy Appearing,
I look for my Lord.
3. Because Thou hast said
Do this for my sake.
The Mystical Bread
I gladly partake:
I thirst for the Spirit
That flows from above,
And long to inherit
Thy Fulness of Love.
4. Tis *here* I look up,
And grasp at thy Mind,
Here *only* I hope
Thine Image to find
The Means of bestowing
Thy Gifts I embrace;
But all things are owing
To JESUS's Grace.

Men

Luke xviii. i.

Men OUGHT always to pray and not to faint.

COME ye Followers of the Lord,
 In JESU'S Service join,
 JESUS gives the sacred Word,
 The Ordinance Divine ;
 Let us his Command obey,
 And ask and have whate'er we want,
 Pray we, every Moment pray,
 And never never faint.

2. Place no longer let us give
 To the Old Tempter's Will,
 Never more our Duty leave
 While Satan cries *be still!*
 Stand we in the Antient Way,
 And here with God ourselves acquaint,
 Pray we, &c.

3. Be it Weariness and Pain
 To slothful Flesh and Blood,
 Yet we *will* the Cross sustain,
 And bless the welcome Load.
 All our Grief to God display,
 And humbly pour out our Complaint.
 Pray we, &c.

4. Let us patiently endure,
 And still our Wants declare ;
 All the Promises are sure
 To Persevering Prayer ;
 Till we see the Perfect Day,
 And each wakes up a sinless Saint,
 Pray we, &c.

5. Pray we on, when all-renew'd,
 And perfected in Love,
 Till we see the Saviour-God
 Descending from above,

All

All his heavenly Charms survey
Beyond what Angel-Minds can paint,
Pray we, &c.

6. Pray we in the Realms of Light
Till we behold his Face,
Faith shall there be lost in Sight,
And Prayer in endless Praise;
Blest thro' one Eternal Day
Possess of All that God can grant
There we cannot, need not, pray,
For Heaven is All we want.
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A Prayer for Believers in Temptation.

1. **M**E E K Patient Son of God and Man,
With us in our Temptation stay,
Our fainting feeble Minds sustain,
And keep throughout the Evil Day
(The Evil Day of Doubts and Fears,
And Fightings,) till thy Face appears.
2. We have not an High-Priest in Thee
Who cannot our Afflictions feel,
The Tempted Soul's Infirmary
With kind Concern affects Thee still,
Touch'd with our every Grief Thou art,
And bleeds for us thy pitying Heart.
3. For us by Men and Fiends distressed,
For us by various Passions torn,
Who toil to enter into Rest,
Who for thy second Coming mourn,
And fill thy Sacred Sorrows up,
And drink thine Agonizing Cup.
4. Companions to the Man of Woe,
O let us still with Thee abide,
Tempted alas! to let Thee go,
And start from the Command aside,
By every Wind of Doctrine driven
To seek a Broader Way to Heaven.

5. Yes,

5. Yes, Lord, with deepest Shame we own
Our Weariness of all thy Ways,
Our Haste to throw thy Burthen down,
Nor bear the Hidings of thy Face,
Nor wait till Thou create us new,
And give the Crown to Conquest due.
6. We fear'd to wait thy Leisure, LORD,
Or make the Crown thro' Sufferings sure,
Nature the Dreadful Cross abhor'd,
Nor would we to the End endure,
But snatch a cheap fallacious Peace,
And rest in fancied Holiness.
7. Ah, do not let thy Sleep depart
Wide-scatter'd in the Cloudy Day,
But cross th' *Angelic* Tempter's Art,
But spoil the Lion of his Prey,
Nor let us from our Hope remove,
Our Gospel-Hope of Perfect Love.
8. Us, and our Brethren in Distress
Patient within thy Kingdom keep,
Sure all thy Fulness to possess
Our Harvest in the End to reap,
Thy sinless Nature to retrieve,
And glorious in thine Image live.



For those that are turned out of the Way.

1. **S**AVIOUR, to Thee we humbly cry :
 The Brethren we have lost restore,
 Recall them by thy Pitying Eye,
 Retrieve them from the Tempter's Power,
 By thy victorious Blood cast down,
 Nor suffer him to take their Crown.
2. Beguil'd alas ! by Satan's Art
 We see them now far off remov'd,
 The Burthen of our bleeding Heart,
 The Souls whom once in Thee we lov'd,
 Whom still we love with Grief and Pain,
 And weep for their Return in vain.
3. In vain, till Thou the Power bestow,
 The double Power of quick'ning Grace,
 And make the *Happy Sinners* know
 Their Tempter with his Angel-Face,
 Who leads them Captive at his Will,
 Captive—but *Happy Sinners* still.
4. O wou'd'st thou break the fatal Snare,
 Of Carnal Self-security,
 And let them *feel* the Wrath they bear,
 And let them groan their Want of Thee,
 Robb'd of their false Pernicious Peace,
 Their Self-(imputed) Righteousness.
5. The Men of Careless Lives, who deem
 Thy Righteousness *Accounted* Theirs,
 Awake out of the soothing Dream,
 Alarm their Souls with humble Fears,
 Thou jealous God, stir up thy Power,
 And let them sleep in Sin no more.

6. Long as the Guilt of Sin shall last
Them in its Misery detain,

Hold their Licentious Spirits fast,

Bind them with their own Nature's Chain,

Nor ever let the Wanderers rest

Till lodg'd again in Jesus' Breast.

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